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SENSIBLE SINNERS,
ARE ONELT
FITTED OBJECTS
FOR
MERCY BY CHRIST.

Luke 5. 31. 32.

31. *And Iesus answering, said unto them, They that are
who need not a Physician: but they that are sicke.*
32. *I came not to call the righteous, but sinners to repentance.*

THESE Verses contains Christs Answer to
a Question, which the Scribes & Pharisees
propounded to His Disciples in the former
Verse, in vvich he gives them the full &
cleare Reason of that they asked; Viz:
Why he convertt with *Publicans & Sinners*; That is;
with those vvho in the account of all, were notorious
Sinners.

He answers first in a borrowed speech by a prover-
biall Sentence; Verse 31. *They that are vvhole need not
the Phisician, but they that are sicke:* And after in plaine
vvords, expressing his meaning in the former: Ver. 32
I came not to call the Righteous but Sinners to repentance.

A

The

The Words must be vvarily understood; for they expresse not vwhat is, but vwhat men doethinke is in this perticular; There are none that in thēselues are *Righteous* (as ye have heard in opening the naturall estate of people) But there are many vwho are not *Sensible* of there naturall state; and doe thinke themselves righteous; and so *Christ* calls them according to vwhat they thinke of themselves; Againe, there is none but are *Spiritually sicke*, but there be some, vwho are *vvell enough* in their owne opinion; and therefore *Christ* calls thē *vvhole owne*s: Againe, those that are *thus vvhat* in there owne esteeme, and not in *Truth*; they have a need of *Christ*, as much as any others, because they be as miserable, but they are said not to need him, because in their owne sente & feeling they need him not.

The words
opened.

Also, *Christ* came not to call the *Righteous*, That is, such as are righteous in their *owne eyes*, and perceived not their *sinfullnes*; For he called the *Apostle Paule*, vwho vvas a *Pharise*, & as righteous in his owne esteeme, as any, But the meaning is; that they are not in the next disposition to his call & to receive him, who are righteous in their owne esteeme; they are not prepared for him; he reveales & exhibits not *Himselſe & Mercy* to any such *immediatly*; but if he shew mercy to such he first makes them *not to be such*, by shewing them they are *not righteous*; as the Phisician, vwho comes to Persons that be not sensible of their sicknes, but bring them to be so, before he cures them.

Their
Meaning
explained.

The meaning then of these Verses is thus much:

I converse with the great Sinners, such as are the *Publicans* & other *Notorious Transgressors*, and not with you *Scribes & Pharisees*; because they are *sensible* of their *sinfullnes* & *Soules misery*, and you are not, but in your

your owne esteeme, are vvell enough & righteous, for I afford not *Mercy & Salvation* to any but such as be in their owne esteeme *miserable*, as the Phisician useth not his skill & helpe for any but them that are sicke.

Now these *Words* I have chose to open to you, because, I would shew you how much the *Doctrine* of your *Naturall State* (vvhich I have unfolded & applied to you, and is often done) should & must *awake on you* before you can be *freed* from that *Misery*. Wherefore, I will from these *Words*, not raise every *Observation*, which may be, but only so much as may serue to informe & helpe you in this perticular; And that is, chiefly one *Doctrine*, which is the maine summe & scope of, and conteyned clearly in these *Words*.

That, only such People as are sensible of their miserable State of Nature, by Sinne, are the prepared Objects of Gods Mercy in Christ.

OR, Thus, Christe affords Mercy to none but such, as are sensible of their Misery by Sinne.

This is proued enough by *Christs* owne Assertion in this place, Which not only shewes he will not, but that he cannot helpe any other; For his comming, & so, his *Mission & Commission* is only for such, and *Christ* gives vs beyond His *Commission*. And also, he proues it by the like common among vs. As none that be vvhether are for the phisicians, nor are Phisicians for, neither come they to any, but such as be sicke, that is, as Phisicians with phisicks & for cure.

for *Christ*, nor comes he as a *Saviour* to any, vvhoe are not in *their owne esteeme & sense*, very miserable by Sinne: For these in their owne sense, and so to *Christ*, are for the present, as if they vv ere not miserable at all:

Proved
further, &
a Reason
why so ful-
ly done.

This I say, is prooffe enough of the *Doctrine*; But because it is a *Doctrine of vvonderfull Consequence*, and that vv hich will not downe vvith the most, and is much opposed by *Sathan* and such as he deludes, Because till this *Doctrine is believed*, *Christs helpe* is farre enough, and *Sathan* hath them sure enough: I vvill therefore indeavour to prove it an ply & evidently, that yee all may see clearly, it is an undoubted *Truth of God*:

Instances.

1. From
those who
had first
Mercy.

And first, We vvill begine vvith such as first had *Mercy* to be freed from Sinne; Viz. *Adam & Eve*; Before *God* thewed them *Mercy*. He first made them *sensible of their misery*; He putts them in feare by his *Voyce* as appears by their hiding themselves; *Gen. 3. 8. 10.* and then indites him, and conuinceth them *Verse. 11. 12. 13.* and pronounceth *Judgment* on the *Serpent* *Ver. 14.* before ever he promisseth *Christ*, or any *Mercy* by Him.

Typified
In Israells
deliverance
out of *E-*
gypt.

And this vv as typified in *Gods dealing vvith Israell* in their mercyfull deliverance out of *Egypt*; He first makes their bondage *sensibly heavy*, so that, they sighed, & groaned; Before, *God* vv as about to deliver them; they vv ere very vv ell in *Egypt*; in *Goshen*, the best of the Land; in much esteeme, but vvhen the tyme of deliverance drevv tovvards, *God* raised up a King that knevv not *Ioseph*, and oppressed them; and as *Mercy* drevv nearer, so their *Misery* grevv *sensibly* on them, in so much that their sighes & groanes came up to *God*.

In the
Wildernes

This vv as yet more fully typified in the *Wildernes*; before ever *God* gave them the *Manna*, or *Rock*, vv hich

sent

sent forth a *River of Water*; or *Brasen Serpent*; (all vvhich vv ere *Types of Christ*) He first made them *sensibly distressed*, by *Famine*, *Drought*, & the *stinge of fiery Serpents*: Also, before he appointed *Moses* to be their *Prophet* & instruct them, from *God*; He so amazed them & terrified them vvith his owne dreadfull *Voice*, that it vv as like to kill them, and they least they should dye, beseecht *God* to speake to them by *Moses*; *Deut. 5. 23. to 29.* All this typifying *Gods Purpose*; never to thevv *Mercy* to the *Soules* of any *by Christ*, but such as vv ere *sensible of their misery & need of Him*.

And this also, *God* aim'd at in his method & māner of revealing his *Gospel*, & *Doctrine of Christ*: He first more obscurely reveales it, under *types & shadows*, and amply & clearly opens the *Doctrine of the Law*, In vv hich *Mans misery* by *Nature* through *Sinne*, is fully opened, by vv hich meanes he begetteth in his *Church*, a *sense & conviction* of their *misery*, & much *bondage & feare* by reason of it, and to this, the *Apostle* hath reference as well as to *particular Persons*; *Rom. 8. 15.* For ye have not received the *Spirit of bondage* againe to feare, but ye have received the *Spirit of Adoption* &c. The *Church of God* formerly, from *Moses* especially (in some measure from *Adam*) to *Christ*; was brought up under the discipline of *Cerimonies*, and the *Law* which vv as accompanied vvith many *convictions of sinne*, & danger, & vvith many *feares & terrors*, especially in the delivering of it on *Mount Sinai*, and also vvith the *Spirit of God*, vv hich vvrought *conviction of Sinne*, and *Terror* in the *Hearts of People*, and so held them in a *bondage & feare*; This I say, vv as *Gods old manner* of disciplining his *Church*, more especially from *Moses* to *Christ*: When the *comming of Christ*, drew nearer

2. In his manner of revealing the gospel

then in former times ; this I say is included in that *Rom:8.15.* though this be not all its meaning ; and is expresse, *Heb: 12. 18. to 22.* For yee are not come unto the Mount, that might be touched that burned with fire, not to blacknes & darknes, & tempest & the sound of a trumpet, and the voice of words, which they that heard increased, that the Word should not be spooke to them any more, and *Vers.21.* So terrible was the sight, that Moses said I exceedingly feare & quake. It was the Condition of Gods People at first; and therefore, *Gall.3. 23.24.* before Faith, (that is, the Doctrine of Gods Mercy in Christ by Faith,) came (that is, was clearly revealed,) We were kept under the Law; that is, under its Doctrine & Discipline: And why? as under a Schoole Master to lead us to Christ:

By the Law, he means the whole *Mosaicall Discipline* of Morrell, & Ceremoniall Law; It was as a Schoole-Master, not onely in regard of Types, to point out Christ; but also, in regard of Terrors & Conviction of Sinne, & Danger, which the Morrell Law taught, & so did the Ceremoniall, for in pointing out a Saviour, it shewed there was Misery to be saved from; and by every vvalhing & sacrifice, & attonement, it shewed, there was guilt, & danger, & vvorath due, and therefore this Ceremoniall Law is called an *Hand vvarning of Ordinances against us*, for it did prove to their faces, that they were under vvorath, or vvhath need was their of them; and they did but darkely point out Christ, and to them onely vvhohad Knowledge and Faith to conceive their meaning; but they did clearly vvitnes to all their faces, that they were in misery and danger:

Thus, this Law; as a Schoole-master, prepared for Christ,

Christ, In that it to abundantly *convinct* of their misery, (as well as by tipifying *Christ*) And thus did *God* bring up his *Church* at first, and for a long while, to the latter age of the World, and till *Christ* came, And some what to this purpose was intimated by the Condition the *Jewes* were in, when *Christ* came, even when the *Seep-ter* was departed from *Judah*, and they were miserably yoked by the *Romanes*, and sensible of it, All this, to teach us His method, That he shewes *Mercy* by *Christ*, onely to such as are *convinct* & sensible of their *Misery* by *Nature* & *Sinne*:

And thus *God* dealt with *David*; before he shewes him *Mercy* in pardoning his *Sinne*, he sends *Nathan* to convince him of it, and shewes him his misery of which he was not before sensible: 3. In shewing *Mercy* to *David*.

And this Method, *Christ* shewes for ever to be in the *Spirits* conversion of *Sinners*; *Iohn* 16. 8. First to Convince of *Sinne*; to make people evidently see that they are miserable by *Sinne*, and then to convince of *Righteousnes*, that is, of *Mercy* by *Christ*: 4. Out of *Iohn* 16. 8.

And thus did the *Apostles* allwayes; *Peter*, *Acts* the *Second*; never gives them hope of *Mercy* by *Christ*, till he had first *Convinced* them of *Sinne*, and prickt them at their *Hearts*, and then he tells them of *Mercy*; So *Paul* & *Barnabas*, *Acts* the 16. Never speake of *Christ* to the *Jaylor*, till by their miracle, *Gods* Spirit tooke occasion to convince him of his danger of damnation by his *sinne*: And so the *Apostle* *Paul*, in the *Romanes* First proves all, both *Jewes* & *Gentiles*, to be condemned wretches, *Chapter* the 1st. and then opens the *Doctrine* of *Salvation* by *Christ*; *Verse*, the 24, and so forward. 5. So allwayes by the *Apostles*.

And

And therefore *Gall. 3. 22.* the Scripture first *shuts up all under Sinne*, that they who beleeve may be saved; by shewing all to be in a damnable state by *Sinne*, he prepares them for mercy, who were to haue it by beleeving: For as *God* plotted the Salvation of people, So he works it; He plotted it thus, first to let them become *Miserable* by their *owne Sinne*, then to provide a *Christ* & send him, and by *Him* to save them; So *God* works it; first convinceth them, & sensibly perswads thē that they are *Sinners* & *Miserable* by it, and then by *Christ* he saves such as beleeves: Thus ye see, this *Doctrine* as cleare as the Sunne, a *Truth* as evident as may be, from the whole course of Gods dealing from time to time; and this; none that considers the Scripture, & will regard it doe or dare deny in the generall.

Question.

How farr
forth People
must
be sensible

But all the Question is, about the *degree & measure of sensiblenes*: How much & how farr forth, *People must be sensible of their misery*. This Question is necessary to be resolved.

Answer.

And to this I Answer; There must be such a *sensiblenes* as that they be *thoroughly affected* with it; It is not enough that they be generally perswaded that they are *miserable*, nor lightly affected with it, nor for a fitt and away, much troubled with it: But it must be a strong through impression on the heart; Some thinke that a slight conviction is enough; Or if not so, yet a cleare conviction of Judgment, so that they see & say, that they are miserable by Nature; Or if not so, yet some slight impression on the heart, is surely enough; But none of these is sufficient; but their must be a deepe & through Conviction of Mind, and impression on, or affection of the Heart.

As is cleare by all the Instances which were brought
to

to prove the Doctrine, from the first to the last; Consider them all; and you shall find it was such an *Humiliation* as I now speake of; Doth every thought of sicknes, or slight distemper cause People to entertaine a Philician? Was *Adams Terror* in the Garden, *small*, vwhen he was afraid & hid himselfe, vwhen God arraigned him, indited him, convinct & condemned him? Was *Israells affliction of Spirit small in Egypt*, vwhen God delivered them out of it? doth not the *Scripture* often record it to be *very great*? What was the afflictioⁿ of *Israell* in the *Wildernes* before they had the *Manna*, the *Water* from the *Rocke*, the *brasse Serpent*, and *Moses* appointed to *teach* them, in *Gods stead*; was it not very great? What was the *Condition* of the *Iewes* under the *Law*? were they not at the first much affrighted, as *Heb: 12. 18. to 22.* And after that, in feare by a *Spirit of bondage*, as the *Apostle* vvitnesseth *Rom: 8. 15.* vvhich accompanied the *Law*, and vvrought in them vvho beleewed the *Law*, As the *Spirit of Adoption & Peace & Libertye*, doth the *Gospel*, & is effectuall to thē that beleewe the *Gospel*.

And vvhy did God hold on that manner of *Discipline* so long, even to the last Age of the World, and revealed not *Christ* till Now, But because he vvould have that impression great? And vvhat was *Dauids conviction* of his Sinne by *Nathan*, was it not vvith much and deepe affliction of Spirit? And that *Iohn. 16. 8.* Convincing the World of Sinne, although our English vvord seemes to imply that a bare naked convincing of Judgment is the vvork: Yet examine vve it, and vve shall find it, intend the same that is in other *Scriptures*; the greke vvord, ἐλέγχω; the same vvord, that *Heb: 11. 1.* is translated *Evidence*, such a Conviction, as makes it as cruely cleare & sensible, as if *Evident* to the senses.

Now, be ye Judges, vvwhether such an evident apprehension of so great a *misery*, as vve are in by Sinne, not knowne before, can be vvithout a *strong impression* on the affections? it cannot be in lesser dangers, therefore is not in this; And so vve find them *Acts the second.* deeply affected, therefore called a *pricking at heart*: And the Jaylor, *Acts. 16. 27. 28. 30.* So that he *trembled & cryed out*:

And this is taught in the Parable of the *Prodigall*; *Luke. 15. 11.* & so forwards, Who is the *Emblem* of a Sinner brought to *Mercy by Christ*: How doe you thinke he vvas affected, vvhen he vvas like to *perish*, did he onely behold it vvith the eye of his reason, vvithout any *strong impression* on his heart? none vvill so thinke.

And this is contained expressly in that, *Rom: 8. 15.* In vvhich place, though the *Apostle* speaks, how the Church of God, the Jewes, *vvere before Christ*; and compares it vvith that Case vvhich now the Church of beleeving Jewes & Gentiles be in, *since Christ*, as ye heard before; Yet also, the place manifestly cōteines a discription of such perticular Persons, as obtaine *mercy by Christ*, before that they doe so; they have a *Spirit of bondage to feare*; *Wee have it not againe,* (saith the *Apostle*) therefore vve had it, Which vve? I *Paule*, and you *Gentile Romanes*, (for there is the same manner of dealing vvhich God takes vvith his Church in general, and Persons in perticular, for the *sitting them for Mercy*.) Before *Paule* & these *Romanes* had *Mercy*, they had a Spirit, that is, Gods Spirit, called a *Spirit of bondage*, because he at that time, leades peoples Soules into bondage & so into feare; Is heere onely a *slight conviction*, vvhen the Soule is *bondag'd*, and the *Heart* made to feare? Noe surely:

And

And this in *Paule* is cleare ; *Rom: 7. 9.* When the *Commandement* came, *Sinne* revived & I dyed ; that is, When God by the Light of the true understanding of his Law, *Convinced* me & vvrought on me ; I then saw *abundance of Sinne*, and so, my *Selfe* dead by it; vvhich before I saw not, and therefore thought I vv as vvell ; Doe you think this unthouht of *miserie*, vv as scene by *Paule*, and he not *thoroughly affected* vvith it? It is impossible.

This also, is cleare by that ; *Luke. 4. 18. 19* *The Spirit of the Lord is upon me to preach &c.* Where *Christ* plainly determines this Question ; & shewes to vvhome He is sent & appointed to bring to *Mercy*, (for that is ment by his preaching, an *effectuall preaching*, and not a bare declaration) even as in my Text ; to them *onely*, vvho are *thoroughly affected* vvith the sence of their miserable state by Nature : These are described by severall Names, but all such, as imply a through affection & sence of their misery : The *Poore* ; that is, such as by sence of their misery, are lowe & meane in their owne eyes, (for thus usually the *Scripture* useth the vvord *Poore*) and so it appeares by the next vvords : The *Broken-hearted*, the *Captives*, and *Blind*, that is, vvho knowe their captivity & blindness (for else he should be sent to all, all being so, vvhich *Christ* is not) and doe any knowe themselves to be *captive & blind*, vvith out being *thoroughly affected* vvith it ? And so the next vvords shewes, in that, he calls them *bruised owne*s vvith their Captivity ; And in the next vvords ; *To preach the acceptable Teare of the Lord* ; that is, that of vvhich the *Yeare of Jubile* vv as a Tipe ; called an *acceptable Yeare*, because it vv as a Time of Deliverance to such as vv ere in Bondage, and therefore they vv ere

B 2

sensible

sensible of Misery by their service, or how could Deliverance be acceptable; And this is one Reason of the Point, (as vve shall heare anon) Thus yee see; by all vvhich *Christ* speakes heere of *Himselfe* (for of *Him* is this ment, as *Verse 21.* *He* is for to shew *mercy* to none but to such as are *thoroughly humbled*, and have *strong impressions* on the *Heart* of their *Misery* vvhich they are in by *Nature* through *Sinne*: God hath determined *He* shall be for such *onely*; Onely such shall have *Mercy* by him: For though God can bring others to *Mercy*; Yet he vwill not; This is the vway & method he vwill use & hath sett downe to himselfe: And therefore I thinke, Such as be converted & regenerated in Infancy, and live to yeares of discretion; God goes over the vvorke againe as it vvere, by humbling them first, and then bringing them to act Faith in *Christ*.

This
cleared
further by
shewing
there are
different
degrees of
this humili-
ation.

Now for the beter understanding of this; You must knowe, that there are diuers & different *degrees & measures* of this *Humiliation* or *Affliction* of *Spirit*, some of which must be in all. There be greater & lesse degrees; As is cleare in the *Jewes* & the *Jaylor*. The *Jewes* vv ere prickt at the heart & sayed, *what shall vve doe?* but the *Jaylor* far more, he came *trembling* & fell downe before them; And so *Luke 24.* Some *Poore*, some *broken-hearted*, some *bruised*; and so *Math. 11. 28.* *Labour*, and *heavy-loaden*, and *weary*, and *Isa. 55. 1. 2.* *Thirsty*, that is not so much as the other; and *Revela. 22. 17.* *Willing*, that is not so much as *thirsty*; for *thirst* is a desire vwith much *streightning* & *paine* of body, vvhich is not ever in a *vwillignes*: Thus there be degrees; greater & lesser measures; For on some God vvorks the *sence of Misery* suddenly & altogether, on some he vvorks it by degrees, little & little, the former like
the

the beating out a barrells head, and letting out all at once, the other like the leaking, or letting out at a tapp, vvhich maks not so great a floud; on some God vvorks the *sence of Misery* in full ignorance; vvhich never heard of any remedy, & so thewes them their misery onely, and hides all appearace of an helpe; but others are as fore hād acquainted vvith the remedy that is possibly to be had by any in that misery; Now these cannot be vvrought on so deeply as the other; To conclude this; God vvill sett it on some much more then on others, either because their natures cannot beare so much, or he hath not appointed them to such high, & speciall service, or the like, So that the difference in degree & measure is very much; Yet all have in that measure, as hath bine opened, a strong, through, *impression* on the Heart; vvhich hath these Properties.

The Properties of Humiliation.

1. To make Gods Wrath most fearefull & dreadfull of all things, they seeing it in the *Effects* of in *Viz* The *Misery* it hath inflicted on them. *As Job 9. vii. 23. Who knoweth the power of thine Anger according to thy fear & t.*

1.

2. To make *Sinne* evill & bitter, *Jer. 2. 19. Eccle. 7. 26.* even beyond any thing in the World; though on a sudden worldly things may more violently transport vvith greife, Yet not so bitter, as this; vvhen the Soule is it Selfe & adwiser, & deliberates seriously of it, nor so pincheth the Heart.

2.

3. To make all *Things* in the World, that are vvorldly, *Insufficient* to give *Rest*, *Quiet* & *Consent* to the Soule; and therefore to be *Restles* in its Selfe notwithstanding all outward things. *As Abraham* for want of a Child, though he had much *Gen. 15. 1. 2.* *What avails Thou give me seeing I goe Childles.* And *Sampson* his Victory for want of Thirst; *Judges. 13. 18.*

3.

B 3

4. To

4. To make the *Remedy* that can helpe the Soule, more sweete then any thing in the World, and therefore *panted & longed after* more then any thing in the World, all things in comparison of it, under vallued & neglected; and it gladly to be embraced upon any tearmes or condition vvhat ever; And vvhen *Christ* is knowne to be this *onely & al sufficient Remedy*, then the Heart to be so to *Christ*, as hath bine expressed.

5. To be *abased* in its owne eyes, laid lowe, therefore called in Scripture, & by Divines, a being humbled, or *Humiliation*, and be driven quite out of it Selfe, so as to dispare of all helpe in and by it Selfe, And therefore to be ready *vvholly* to goe out of its Selfe, *Rom: 7. 9. I dyed*. Therefore, they be called *Poore Luke, 4. 18.*

These be the *Properties* of that impression which must be made on the Heart of all, before, *By Christ, they can have Mercy* (Infants all wayes excepted, vvho comming not to Yeares are not capeable, nor vve of vvhat vvay God vvorks on them) Now if these be, though ever so gently & slowly God hath vvrought it, and vvith out sudden flights & gassings, Yet it is enough, But vvith out these be, Its not enough, And these cannot be vvithout a strong & through impression upon the heart.

Objections Some Objections arise against this, vvwhich must necessarily be answered and cleared, As.

1. First, against this are objected, The Records in Scripture, of *David*, the *Apostles of Christ*, *Zachew*, & *Lydeab*, vvho vvhere pertakers of *Mercy by Christ*, and yet, never so affected vvith *sence of Sinne*, as vvwe speake of.

Answer. To this I Answer.

1. First, perhaps *They* vvwere much; though it is not recorded; The History in the old Testament speaks not

not of *Moses* feare v when he vvas at *Mount Sinai*, though it vvas very great, as the *Author* to the *Hebrewes* tells us, *Chap:12. 21.*

Secondly, an *Humiliatio* they had had before, because being under the *Discipline* of the *Law*, they vvere brought up under a *Conviction & Sence* of their *dangerous State*; *Christ* found them in that. For they had the *Law* their *Schoole-master*; vvhich taught them by the *Spirit of bondage to feare*; Therefore, they vvere before vvrought on by *humiliation*; This is implied in that, *Acts. 13. 39.* *By him all that beleeeve, are justified from all things, vvhich they could not be justified by the Law of Moses*; Therefore, they stood *Convinced*, that they vvere under *guilt* and to be justified, or could not be saved. 2.

Thirdly, By the *Effects & Fruites*, it is cleare that they had this *Humiliation*, Because all the *Effects* vvhich it hath, are in *Scripture* recorded to be in them, *Viz: The Things* for vvhich, *God* vvvill have *People humbled*, before *mercy in Christ* be received; *Viz: The prizing his Mercy*; *The forsaking all for Him*, *The subjecting to his Will in all things &c.* (as ye shall heare anon) We find all those things in them; Since therefore the *Effects* is, the *Cause vvas*; All that can be proved from these *Instances*. is onely this, That there are degrees & measures in this *Humiliation*, (If this doth follow from it) some not so much, or in such a manner as others; But nor, that there need not so much as hath bine discribed, for that, they could never have done as they did, if they had not bine so humbled, for though *God* could by his *Power* inable them to doe it, Yet he never doth, but by so humbling them, Because he hath sett downe that meanes & method to goe by (as hath bine proved) And therefore, vve must knowe that, vvent before (though 3.

(though it be not expressed) vvhhen there is the other Viz: The fruition of *Mercy by Christ*; or else *God* shall not keepe to his owne Rule.

Lydia, a devout woman before; hir present entertaining the *Apostles*, shewes not that shee had not bine deeply humbled, but that either it was before now; or that it lasted not, but was soone healed, as it was in them *Acts*. 2. 37, compared with *ver.* 41. & *Chap.* 16. 29. 34. deepe Humiliation, soone turned into Joye.

Great Humiliation is for great Sinners: Not soe, *Paule* not so great a Sinner, yet very much humbled; It is for greate Servants rather, such of vvhome *God* vvill have much worke; *Pauls* sinnes considering they came from Ignorance & blind Zeale, thinking that they he persecuted, were Gods enemies, are much extenuated, and he was for his outward Life, blameles, yet much humbled.

2. Object- Again, That is Objected; *Reve.* 22. 17. *Whosoever is willing*, There is noe more required, but a *Willingnes*, Therefore not such a *measure of Humiliation*.

Answer. I Answer, If that *Phrase* be rightly opened according to the *Scripture*, It will be foud to containe asmuch as we presse, onely expressing the least degree of it: For to be willing, is an inclination of Soule to have it, on the tearmes & conditions it is offered on, (else it is not a vvillingnes) But none can be so, but they vvho are so much humbled, as hath bine expressed; For the Tearmes & Conditions are, The going out of our Selves, and of from the World, and making *Christ All in All*; The loosing any thing, doing any thing, suffering any thing, that *God* vvill have us, all this is contrary to our natures & old courses, and the World, and the continuing to the end of our dayes so doing, Now thus to be willing to doe, and to have

Christ

Christ on these Tearmes, none can be, but they who are *so humbled* as hath bine exprest; All others will either not at all care for *Christ*, regard him or come to him, as they *Luke, 14. 16. &c.* When they were invited to the *Supper*, They all began to make *Excuse*: The First said *I have bought a peece of Ground &c.* As they that are not hungry & thirsty, care not for water or bread; and he that had not killed, cared not for the Citty of refuge, but he that had & was persued by the avenger of blood, would leave all to gett to it; Or else They will not stay with *Him*, As the *Stony Ground*; Or not obey *Him* in all things, so doing as he appoints; As they *Iohn. 6. 6c. 66.* Many of them sayed, *This is a hard saying, Who can heare it.* (And *Verse. 66.* From that tyme many of his Disciples went backe, and walked no more with him;) As the Doctrine of Predestination; And that young Man, *Marke, 10. 21. 22.* He therefore that is truly Willing, must be *soe Humbled* as hath bine exprest:

REASONS.

Reasons.

First, Is that we have Implied already: To drive to *Christ*, And make *Willing to take Him*, Because none else will entertaine *Christ*, on the Tearmes as God onely gives Him; Vizi:

With a going wholly out of Themselves, Laying aside all Selfe-Confidence, Either for Acceptance or Acting any Thing; And Resting wholly and onely on Him; Which is to *Beleeve*:

And also, With a Selfe-Denyall, Contempt of the World, Suffering, Leaving, Doing all Things, That *Christ* shall Appoint, Thus will None doe, but such as be thus *Humbled*:

A greate Building, therefore must have deepe Foundation; The weeds naturall & deepe rooted, therefore, must goe lowe, to roote them up; Therefore is *Christ sought for* for every vanity, because People be not *thoroughly humbled*, and so *willing for Him* to let all goe; The *Prodigall* never cared for his Fathers house, nor was willing to become his Sonne againe till he was ready to be starved: Indeed God could make them doe it, if he would by the *immediate change* of their Spirits; but he will not so doe; but by *bitterness & anguish*, weane them from all Things; and worke them to Christ; As he could have made *Israel* gladly leave *Egypt*, and come to *Canaan*, but he would by *hardnes & misery* worke them of of *Egypt* unto a desire of *Canaan*; By *sense of Misery*, to bring unto God, is the Way, which God sees best to take in bringing us to Him selfe; and that, which is a Second Reason of the Point.

2. Secondly, Because, He would have *Christ and His mercy in him*, desired & panted after; which never would be, if we were not in greate need of it; And this he doth that it may be the more prized & glad some to us, when it is enjoyed; and this he doth also, which is the Third Reason of the Point.

3. Thirdly, Because our *Thankfullnes* to Him should be the greater; As he made *Israells deliverance* to make the more thankfull, by not giving it, till they were in extreme *Misery*.

Thus I have opened this Point, That *Christ affords Mercy to None, But such as are made sensible of their Misery by Sinne*. Proved it, Answered the Objections, Given you the Reasons of it. And now we come to the Uses.

U S E S.

1. Use.

First to shew their Folly, and their Ignorance of *Gods Way*, and their Injuriousnes to *Soules*; who apply *Christ*; without difference, or distinguishing twixt *Whole & Sicke*, *Righteous & Sinners*; Who encourage them to *beleeve* who *vvere never humbled*, or never to purpose; These are they who *heale slightly* Jer. 6. 14. Too tender *Phisicians* oft spoile *Patients*; Some that be well affected, out of inconsideratenes, and overmuch mercifullnes, commit this error, But it is a cruelty & great error, Some out of desire to please, and further carnall liberty, and exposeth the *Gospel and Grace*, to contempt or abuse: Hece are *Carnall Gospellers*, *Formall Professors*, *Apostats* &c.

2. U S E.

2. Use.

To such of you, as are *Whole & Righteous*: who are not *sensible* of the *Misery* ye are in by Nature; *Pro. 30. 12. There is a Generation that are pure in their owne eyes, and yet is not washed from their filthines*; A Generation they be called, because such in all Ages shall be in the Church; There is a Seede of them; which will sproute forth in every Age; and they are not a few & therefore also called a Generation, such as the *Scribes & Pharisees* vvere in *Christs tyme*, who see noe need, but are as well as you can wish, except some outward respects, and therefore, ye are at quiet rest, in good hope of *Gods mercy & favour*; & so have ever bine, without being *humbled* with that which hath bine taught about the *Misery* of your *Naturall State*; Or if you have bine troubled, it is but a touch and away, other Things put it easily out againe; It works not so as hath bine formerly exprest, not deepe e.

nough, Ye want the Five Perticulars requisite to a sufficient Humiliation; To you all I say two words:

1. The First, is for *Instruction*; That Christ is not for you, neither provided, nor to be had by you, so long as ye continue thus, *senceles & unaffected*; Indeed it is true, Such as God hath appointed to *Mercy*, shall be made *sensible* of their Misery by Nature, and so to seeke *Christ*; and thus God is found of them *that seeke him not*; But he never gives *Mercy in Christ* to be possessed, to any; but such as he hath made of *insensible, thoroughly sensible* of their *Spiritual Misery*, And so first comes to them and works on them; And that appears by this, That when their *Misery by Sinne*, is opened, they are *affected thoroughly* with it; And thus it appeared in them which the *Apostles* preached to in the *Acts*, Such as God intended *Mercy to*, were wrought on by their opening their Sinnes, and the others that were not so wrought on, never had *Gods Mercy by Christ*: Heere therefore, is ill Newes for you; Who, notwithstanding our full opening the *Doctrine* of your *Natural State*, are not thoroughly humbled, *Christ* as yet is not for you; He is *Bread & Water*, and onely for the hungry; nor is the *Gospel* for you; Yee will, (if it be preacht) contemne it or abuse it, as full Childeen doe bread.

2. In the Second Place, For *Exhortation*; Labour to be *affected thoroughly* with your Misery by Nature; Content not your Selves that ye have heard it, and are not intraged by it (which is well) or that ye were a little stird with it; But labour to be *thoroughly*; Receive that Exhortation, *Ier. 4. 3. Breake up your fallow Ground, and sowe not among Thornes*; And *Iames. 4. 9. 10. Be afflicted mourne & weepe; Humble your selves in the sight of the Lord, and he shall lift you up*; Yee must have it heere

heere or heerafter; humble your selves and God will lift you up; if not, God will humble you; Take heed of too little humiliation, a common snare; too tender a Patient oft is spoild; If ever you would have *Life* from *Christ*, be ye *thoroughly humbled*: Eph. 5. 14. rest not till thou hast gott to be *prickt at the Heart*; and though it be bitter & troublesome, yet knowe, better suffer it then perish in hell for Sinne; it is such a Trouble as comes by setting a bone, or taking phisick; I onely labour it. because it is for your good, not else loving your sorrowe, or delighting to trouble you,

But now you may aske this *Question*:

How may we come to be thus thoroughly sensible of our Misery by Nature.

1 Answer the Cheife & Principall *Meanes* is to gett *Gods Spirit*, He onely can worke this, He it is that *Convinceth of Sinne*, John. 16. 8. And therefore (as yee heard) He is called the *Spirit of Bondage*, (as he onely can worke *Cōfort*, and therefore is called the *Cōforter*) till ye gett him, ye never can have the worke done.

Now the *Spirit* is a *Free Gift of God*, Therefore, Rom: 8. 15. They are said to *receive him*, which implies a giving, Therefore, you must begg him, there is noe way but by intreaty to obtaine him, because he is a *free Gift*.

Again, the *Spirit* is a *Free Agent*, he works when & where he lists (as the Wind blowes, John. 3. 8.) therefore if you vwill have him, you must vvaite on him, & stay his leisure, and use his meanes, and take him in his tymes (as you doe the Wind.) Therefore, frequent and shunn not that Ministry that is Convincing and Enlightning of your Minds and Consciences, For in that the *Spirit* is Conveyed (as a sweet smell is in the Aire) And by that Hee Works usually:

Question.

How to come to be thoroughly sensible.

Answer.

1.

The cheife & principal meāes,

And if the Word begins to trouble & stir you, doe not goe from it, or shun it, or strive against it, but goe to them that trouble you, as *Acts*, 2. 27. *They were pricked in their hearts, and said Men & Brethren what shall we doe*, and frequent that Word, and second it on your owne Hearts, by Considering, Applying, Confirming it, more & more; Indeed, we are prone to shun such *Preaching* as the Fishes doe the Nets, & foolish patiēts doe the Surgeon that hurts the, or the knife that lancheth them, But if you so doe, Ye may never have the *Spirit worke more*, And how doe you know whither *He* will or no, or whither tyme enough for you; And if *He* vwill not, then all You can doe, and Preachers can doe, vwill never stir you; Therefore take *Him* vvhile *He* offers, & stirs thee by the Word.

And so also vvhen Afflictions come on thee; That is another Tyme & Meanes by vvhich the *Spirit* oft vvorks this Worke, For it is not Afflictions but the *Spirit* in them; vvhen they are on thee, therefore, labour to affect thy Heart vvith a *Sence of thy Sinnes*, and vvhen it is a little stirred, follow it more & more, Now if thou thus, dost observe the *Spirits* tymes & meanes, and follow *Him*, and by earnest & constant Prayer, begg him, *He* vwill come and helpe thee; This is the *Principall Meanes*,

2.

Lesse
principall
Meanes.

As Sixe.

1. Remov
ing of Ig-
norance &
Unbeleefe

There be *Lesse Principall Meanes*, or such *Meanes* by vvhich the *Spirit* doth it, And they are the *Removeing* of all such *Things* as keepe thee from being *sensibly affected*: Of vvhich I vwill name Sixe.

First, *Ignorance & Unbeleefe*, Paule vvent on not affected vvith his miserable state by Nature; but in his owne esteeme, as vvhole & righteous as could be, And vvhat kept him from seeing his Misery? *Ignorance* and

and *Unbeleefe*, 1. *Tim.* 2. 13. Ignorance not knowing the Law, Or the meaning of it, nor the *Curse & Wrath* that belongs to the *Transgressors* of it; *Rom.* 7. 9. He *vvas* alive *vwithout* the Law; That is, not knowing & understanding the Law, he *vvas* well in his owne sense; Or if this be knowne; the not knowing our selves & our owne case, for want of comparing our Selves & the Law together, and so finding out how farr we be obnoxious; He that compares not his debts & his estate together, can never knowe his misery, The Man that is obnoxious to the Kings Justice by the breach of his Lawes, can never knowe his misery, if he compare not the Law & that he should doe, with his actions and what he hath done; Many of you know not the Law at all; Others not the meaning of it, Others observe not their hearts, or compare them not with it.

And as Ignorance and want of Knowledge hinders, So *Unbeleefe* and want of Faith, I meane not a *justifying Faith* (for that is not required to this worke, this must be before that can be) but a generall Faith, or whereby inabled to credit all Gods Word, and so to see the Truth of his Threats & the Misery that is in them, So long as those Things are not beleaved, though they be understood, they affect not; for Faith onely inables the Mind to see; what is onely in the threat & saying of God, and so makes that evident that is not seene, as *Heb.* 11. 1.

Wherefore take paines to remove this; This *Ignorance & Unbeleefe*, is as a blind-fold on your eyes, 2. *Cor.* 4. 4. put on by Satan, Oh! pull it off, Or as a non-sight, a blindness, vwhereby ye are kept from seeing what concernes you; Labour to gett Knowledge & Faith; Knowledge of the Law, by searching out the per-

particulars & meaning of it, the curses & threats of it and then compare the rules of it, the things it requires and your selves together, that so ye may knowe, in vvhhat ye be short; This is that *bethinking your Selves*, *1. Kings. 8. 49:* And that *searching & trying; your Wayes*, *Lam. 3. 40.* and vvhhen this is done, labour for such a *Faith* as may make you clearly see the truth of the *Words*; Consider the Evidences & Argumēts that prove God to be, and to be such a God, most Holy, Just, True, Powerfull, Wise, and that prove these Scriptures to be Gods Word, and so most True, And reason vvith your Heart, till you bring it to a firme Conclusion of the undoubted truth & certainty of all these Things.

2. The
slownes of
the heart
to be affect-
ed with
things spi-
rituall, and
to come.

2. The slownes of the Heart to be affected vvith *Things Spirituall* and *to Come*. There is a yvonderfull backvvardnes in our hearts to take any impression, or any to purpose, from these Things.

Wherefore you must as vvith Lead, or some hard Mettall, strike hard & oft, that vvith force an impression may be made; You must ponder on the fore named Things, Dwell on them in your Meditation, hold the Object to your Mind continually: Thus God doth vvith them he vvould humble, *Psal. 51 3. My Sinne is ever before me*, And thus Satan doth, vvhe he tempts to dispaire: And be oft in those Contemplations, and vvith them, vvho strongly apprehend them, and make present vvhat you can, all your Sinnes and Gods Wrath due to them, and apply it to your selves to particular, passe the Sentence on, and Judg your Selfe as *1. Cor. 11. 31.* as Paule did vvith his bodily death, & cease not this till thy Heart is affected, set tymes a part, and againe & againe to it.

3. A seem-

3. A seeming *betternes* then others, either through civillity

civillity, & restraining grace, or other common works of the Spirit, formall performances of the duties of Religion; or such like: This made the *Pharisees* so fenceles, and kept them from being affected; Wherefore consider, If ye be ever so much better then others, Yet are you starke naught by Nature, even as bad as any (as ye heard before) yea it may be, that thou art actually a worse Sinner, then many thou thinkest worse then thou art; Such as these, are usually most subject to Pride, Hipocrisy, Envy, & Covetousnes, & persecution of Gods Saincts, which be the worst of Sinnes.

4. Freedome from *outward Afflictions*; as Christ implies, *Luke. 13. 1. 2. 3.* Suppose ye these were Sinners above others, because they suffered such things, I tell ye nay &c. wherefore consider, that by outward things, we can judge neither Love nor Hatred from God; *Eccle. 9. 1.*

4. A freedome from outward Afflictions.

5. Gods *Mercyfullnes in Christ*; Wherefore Consider, that None partake of *Mercy* from God through *Christ*, but Such as are deeply sensible of their Misery by Nature as ye have heard at large.

5. Gods Mercifullnes.

6. The *fewnes* of them *Preachers*, that presse this duty; one *Michaiah*, when 300 other *Prophets* say other wise: Wherefore consider, that Error hath ever the most, and *Truth* the fewest *Chaplaines*; In times of old, they who followed the most *Prophets* were misled with Lyes: Gods *Prophets* were ever the fewest:

6. The fewnes of them Preachers that presse this Duty.

It may be Objected, But many good Men & good Preachers, be against this *Doctrine*: Wherefore consider, that many of them who seeme to be right, are wrong, therefore no wonder though unacquainted with such speciall Truths as concernes *Salvation*; also, try the *Spirits*, *Ioh. 4. 1.* that is, the *Doctrines*, by Gods word, to the *Lavv* and *Testamony*.

D *and how can we if*

If this be the undoubted *Truth of God*, (as ye see it is) though good Men be against it, yet *beleeve it*; God leaves many that be well disposed to be corrupt in Judgment in many Things; Yet knowe, that there is scarce any Author or Preacher of note, especially for Godlines, that denyes this Truth :

Thus care ye to remove these Impediments, and whatever else you find keepes your Heart from being *sensibly* and to purpose affected with your Misery by Nature, And if you cannot remove the Lett, seeke helpe of them who are able to doe it; Thus I have directed you how you should gett to be so affected as you must be, before you can be *prepared Objects for Christ*: Now then, since ye know ye must be so humbled, and how ye may come to it, and if yet ye will not be moved to labour for it, I give you over, till God shall be pleased to worke on you, if he ever will doe it, and turne to such as are thus *humbled* as is required, And that is my Third Use.

3. Use.

3. USE.

For *Incouragment & Consolation*, To such of you as are Sinners, and Sicke; That is, *thoroughly sensible* of your Misery by Nature, as appears in that ye have the *Five Things* required to a sufficient Humiliation:

Yee afflicted Soules who lye Crying, as *Psal. 41. 4. Lord be mercifull to me, heale my Soule*, Be of Comfort; *Christ* Calls You; and be ye Incouraged to come to *Christ*, to rest on him, and hope in him; For you are such as He calls & shewes Mercy to, being sicke, you are prepared for the Phisician, and being sinners (that is *sensible Sinners*) You are prepared for the Saviour, and if you come to him, he will wellcome you, if you *Beleeve* in Him he will Save you; Ghrift

Christ never rejected any such humbled Soules, that came to him, but helped them all; There are Two Sorts of People whome this Use Concernes, who yet, both put it from them:

Two Sorts of People whome this Use concerns:

First, Such as thinke they be not *humbled enough*; This is the usuall Snare of the Divell, to intangle the that are enough, in making them thinke they are not enough (as he insnares them that are not enough, in making them thinke they are enough) Thou art not humbled enough; In one sence it is true, nor is any, the more the better, so it worke not to dispaire; But the Question is if not so much humbled as is *sufficient*, that thou maist with wellcome & incouragement come to *Christ*, and apply him; Now for discovering this, Consider what hath beene said: This Worke admitts divers *Measures & Degrees*, Some God humbles *lesse* then others, for divers good reasons as you have heard; Art thou so farr wrought on that thou hast the Five forenamed perticulers in thee, which be requisite? Thou art humbled sufficiently, So that thou maist & shouldest *apply Christ* to thee *by Faith*; Yea, that I may helpe thee, hast thou not found the all in thee? But onely hast found this, that thou art resolved, & desirest, to take Christ on his owne termes, even then when thou deliberately considerest what it will cost thee; and this thou persistest in from tyme to tyme; I say thou hast all the other perticulers, though they so appeare not, For else there would not be, on this deliberat considering what it will cost thee, a desire & resolution, to take *Christ*, and give up thy selfe to him on his owne tearmes; but that thou art sensible & feelest thy need, & his excellency, & art taken of of every thing, thou art so much humbled that thou maist apply

1. Such as thinke they be not humbled enough.

ply Christ, *Reve: 22. 17. Who ever will*, Therefore, though not so much as others; though thou never knewest what belongs to the stinging pangs, & amazements which others feele; yet that worke being done, for which *deepe humiliation* is required; thou mayest take the *Incouragment* & goe on; So the Needle make hole bigg enough for the Thred to follow, though not so bigg as some Needles doe, it is enough; So the Purge cleanse the Stomacke. though it makes not so sicke as others doe, So the Plough makes way for the Seed to roote deepe enough & kill the Thornes at rootes, though it teare not the Ground so much, nor digg it so deepe as others doe; So the Foundation be lowe enough for the Building, though not so lowe as others be, is it not well enough? Thou art brought to *Christ*, and desirest him with thy *Heart*, and that aboue All, and on his owne Conditions; Therefore thou mayest apply *Him*; And for to bring to *Christ* and make willing to receive him as he is, doth *God* so *humble* all Sinners *He saves*: That therefore being done, this must be sufficient:

I would not have such as be not thus wrought on as I expresse, quiet themselves in their not humbled and fenceles state; But *You*, that know yee have beene so *humbled*, as is now exprest, be not kept from going to *Christ*, and applying him by this, that ye be not humbled enough, It is easy to distinguish *You* from the other; The other who be not humbled enough, are not kept from Christ, for want of Humiliation, but they confidently apply him, Or if not, it is because they like him not with all his Conditions, they are offended with him; To these I say, there must be *more Humiliation, or no Salvation*:

But

But *You* to whome I now speake, who are so *sufficiently humbled* that you may *apply Christ*; you are *willing* to have him on *His owne Tearmes*, you desire him as he is, *whole Christ*; But you dare not because you thinke, your *Humiliation* is not *sufficient*, To you I speake; *It is sufficient*, for you are *Sick & Sinners* in your *owne esteeme* and will gladly let the Phisician doe with you as he will; Therefore, Come to him, Cast your selves on him, Apply him; Is it not *Incouragement* enough that you are among them whome *He comes to Call*.

Know this; It is not thy *want of Humiliation*, But of *Application of Christ to thy Selfe by Fayth*, that hinders thee from *Mercy*; Repenting (that is being *humbled*) is that ye may *beleeve Math: 21. 32*. As many perish for *want of Humiliatio*, so doe many, for *not applying Christ*, when they be *humbled*; Thus *Caine, Iudas, & many with us*, doe perish; How farr wouldest thou proceed in *Humiliation* before thou wouldest thinke it is *enough*? So farr as this or that Man or Woman &c.

Oh Consider! perhaps if so farr, thou couldest not stay, but fall into dispaire, or phrensy, knowest thou the waight of that burden, or the strength of thy Spirit to beare it? Why wilt thou not leave *God* to dispoſe vvhath degees of this Grace & Gift of his Spirit as he pleaseth, as well as in matters of Sanctification? Wilt thou not be Content vvith lesse Grace then thy Brother (so Content I meane, as to hope God loves thee, though not so as to be idle & not labour for more) and vvhy not vvith lesse Humiliation?

But suppose thou hadest so much as thou desirest, and as ever any had? What then? Yet mayest thou fall of, and prove naught, as much experience shewes.

It is onely Gods leading on *humbled Soules*, to apply *Christ*, by *Fayth*, that doth secure them; Labour thou therefore for this *Faith*, give that Obedience that God calls for in the present; Of others, he calls for *Humiliation*; Of thee, he calls for the *Obedience of Fayth*, therefore labour for that; whilst thou art taken with this conceite, that it is not humiliation enough, thou art kept from *Faith*, and not so onely, but from due *Thanks* to God; for thou hast received a favour (as ye heard is implied in that, *Rom. 8. 15*) a gift frō God, and that which betokens some purpose to doe thee good; at least, it setteth thee nearer Salvation then the most are, then all they are that be not humbled, thou art prepared for *Mercy in Christ*, and shalt have it (if unbeleefe hinders not,) Now thou prizest not, nor givest thanks for it, nor takest that comfort from it, nor so improvest it, as thou mayest & shouldst, and all from this false conceite, that it is not enough; Therefore by this Doctrine discover the Snare, avoide it; and because thou art *enough humbled*, Come to Christ by *Faith*.

2. Others that are more humbled falling into dispare.

Secondly there be others, who are *more humbled*, and are in another Snare; they thinke themselves irrecoverable, hated of God, appointed to destruction; they apprehend so much Wrath in God, & Sinne in themselves, and so despaire; this was the case of *Caine & Judas*; If there be any such heere, let them knowe, that *Sence of Sinnes Misery*, is a Preparatory worke for *Mercy by Christ*, be it ever so great a *Sence*; God oft letteth Sinne abound in our sence, that *Grace may so abound much more*, as *Rom: 5. 20*; There is yet nothing done by which God shewes either hatred or purpose to destroy thee; so much hath he humbled those he after healed,

healed, as the *Iaylor, Paule, David*, after his sinne with *Bathsheba* &c. Thou art among them whome *Christ* calls, He calls the Sinners, that is, *such as be sensible of their Sinne*; and doth he exempt any ? he calls such onely, and therefore because they are *sensible*, therefore the more *sensible* any one is, the more and rather he calls him; And if *Christ* be more willing to save one Sinner then other, it is such as be *most humbled*, because he gets most Praise to his Grace, which is that he aims at, *Eph. 1. 6*. And why wilt thou refuse to goe and sinke in dispaire, when an helpe is offered thee.

To Conclude to passe this latter Sorte with a word, because I thinke none such are heere; As I am sure on the one side, that none be so miserable by Sinne (except that against the *Holy-Ghost*) or so sensible of it, but they may & should be saved, if they apply'd *Christ* and rested on him; So there is none so farr humbled as hath beene expressed, but they also may & ought to apply *Christ*, as is cleare from this present Text, and many others; especially that, *Revela: 22. 17*. I knowe not any thing betweene this *Humiliation* & *Faith*; but People being thus *humbled*, may and should step on to *beleeve in Christ*; Indeed, in some specially, there seeme to precede other things, before *beleeving*; as the melting of Heart for offending God so Good & Mercifull, a seeking Gods Face, hating Sinne as Sinne, a being Content and not making hast out of the Trouble, a desiring more to be cured of Sinne, then freed from Punishment &c. and therefore some make these middle Things betweene through legall Humiliation and true *Beleeving*; and to be Works of the *Gospel*, which say they, must be before *Faith* can be; But, I thinke, Those be the *Works* of a true *Iustifying Faith*, which yet
is not

is not strong enough, to *apply Christ*; Nor can I see, that they can be in any, but in such in vvhome, true *Faith* is begun; And vvhy must there be a Worke of the Gospel in Humiliatiō to prepare for *Faith*? The Jaylor had none, *Acts. 16.* for he knew not the Gospel; Wee never reade of the *Humiliation* of Gods Elect, but of the *Faith*. *Calling* that is proper to the Elect, is the conception & hatching *Faith* in them that are *humbled*; Surely, the difference is made by *Faith*, and first & onely by that, as *Rom: 3. 22. 25, 27, 28.* In the preparatory vvorke of Humiliatiō, there is noe difference betweene the Elect & such Reprobates as have it, but onely this:

1. It lasts, (though vvith some interruption, and abateing perhaps,) even beyond all Sorrovv vvhich at first perhaps vvvas sensibly greater; Yea, it never ceaseth, but vvhen they beleeve, it serves to awe & tame the flesh, yea, and helpe the *Spirit*, for the *Spirit* may feare Hell, & Gods Wrath, so it be not vvith a despairfull or discouraging, but onely, aweing feare; and it is good for Beleevers to preserve and increase this Humiliation, all their dayes: But in others, such as be Reprobates, the Sorrovv vanisheth quite avvay for the most part, but in these it continueth sufficient till it have vvrought to *Christ*; as thee sayed of Boaz, *Ruth. 3. 18.*

2. It makes inquisitive after meanes to be helped and is restles in the use of them, till an helpe is found as *Acts. 2. 37. & Chapt. 16. 30.* Whereas that in Reprobates, if it vanish not, yet it sincks the Heart (as in *Caine & Judas*) that it seekes noe meanes, or becomes careles & negligent, Viz: vvhen it is but slight & little, and in the end vanisheth; and these are more frō Gods vvorking vvith, or ordering this Humiliation; then from

from the Humiliation it selfe ; God continuing the *Spirit of bondage* to them , he purposeth good to ; and taking it away from others; and giving them some generall Fayth , whereby they knowing the *Gospel*, knowe him to be *Mercyfull in Christ* ; And this noe doubt may be in Reprobates humbled ; But cannot so worke, because *God* is not with it ; And perhaps even this generall Worke, by which they are carried on to be inquisitive & restles in the use of Meanes ; is the rude & weake beginnings of *true Faith*.

Thus I say, though there is a difference in *Gods* ordering the *Humiliation* of the *Elect* & Reprobate ; yet in themselves they are alike, & common one to other; and noe difference twixt *Elect* & Reprobate , in any thing they doe, till the *Elect* hath *Faith* begun in him ; And therefore the reason why some that are so humbled , (as we make enough) fall quite away, and grow senceles, and loose it, Is not, that there is more in that which lasts & prevailes, then in the other ; But because *God* gives not *Grace* to apply *Christ*, and also with drawes the *Spiris of bondage*, for his *Spiris* is not tyed but to *Beleevers*:

I knowe there is a kind of difference in *Humiliatiōs*, Some knowe not the *Gospel*, and so are altogether without Knowledge of possibility of a Remedy ; Others knowe this, but cannot apply it as possible to them, and so the effect is in a manner one & the same;

This difference ; I shall acknowledge, As also, that they may knowe, That Some so miserable as they, shall have Benefitt by that Remedy, As *Balam* did; And this is all the Worke of the *Gospel* before *Faith* comes , In Such , as be Legally humbled enough:

E

But

But I thinke, though there is difference in *Knowledge*; yet there is one & the same worke in *Humiliation* before *Faith*, and till that is begun, both in the humbled Reprobate & Elect; So that, I see nothing more to be labored for, before you *apply Christ*, but this *Humiliation*, that may so worke as hath beene expressed; Therefore, ye that have it, proceed to *apply Christ*, & *rest on Him*, and knowe that belongs to you, *Iohn. 6. 29. This is the Worke of God &c.* And till you have done this, you can have noe *Grace*, Noe not *Godly Sorrow*, nor *hated of Sinne*, as *Sinne*; Nor are you secured by any thing you can find or feele, from falling from vvhat you have, or from perishing; And vvhy vvill you so mind vvhat is not simply needfull (*Viz: more Humiliation*) and neglect vvhat is simply needfull to your *Salvation*, *Viz: Beleeving in Christ*.

I deny not (as I sayed in the first Use) that vvant of Humiliation is a cause vvhy many fall of, and prove *Carnall Gospellers &c.*, they never vvere enough humbled; But I say, in such as be *thus much humbled* as this Point expresseth (vvhich Reprobates may be) I thinke, their perishing, falling away, or vvhat ever ill befalls them, is because they apply not Christ, and rest not on him; Therefore labour if you vvill, to increase your Humiliation; for it must last, and is of use (as ye heard before) and the more it increaseth, the better it is; But let not your labour for that, make you neglect labour to *Beleeve in Christ*, or to thinke that yet you should not *beleeve*, for ye see, you are *Called by Christ*; If a *Physician* say, who ever is so sensible of his sicknes, that he will give up himselfe to me to doe vvhat I will with him, and be wholly mine for tyme to come, let him come to me, and I will heale him; Or if a
King

King should to Traytors make such a Proclamation; would any question who were so, but that going they should speede, if they thought them who made the proffer, to be able and saythfull: Is it not just thus in this Case?

It may be *Objected*, But I *apply Christ*, as you wish me, and yet am *not quickened*; therefore not *humbled enough*: I *Answer*, doe not thus conclude, for so ye may much wrong your selves, misse that Comfort ye might take; and be kept of from that Worke which most concernes you, *Viz: Believing in Christ*; Ye see by what hath beene said; What measures are requisite, finding them, your Worke is to *Believe*; And if on your indeavoring to believe, ye doe not find that *quickening*, labour to mend your *Faith*, and not give over, as not being humbled enough &c.

Againe, it may be *Objected*, That Christ is *not promised*, But to such as have more then this Humiliation, *Viz: Contrition of Heart &c.* I *Answer*, Christ is a *Proffer*, not a *Promise* (except in generall to the World & the Israelites (& made to such as be *Willing* and with him the Promises are made, for which, *Believing in Christ*, doth qualifie, & beget the Conditions of these Promises.

4. USE.

To shewe, with what Sinners, Preachers & good Christians should choose to converse, *viz: Such as be sicke & sensible of their Sinnfullnes*; In so doing, ye shall be like *Christ*, who as ye have heard chose to converse with such: Such you are most like to doe good to &c.

Thus we have done with the *Pointe* chiefly intended in these Words, Namely, The *Objects prepared for Mercy by Christ*; *Viz: The Thoroughly humbled.*

HAVING finished the maine Doctrine; We may add a *Second Observation*; though not so principally aimed at in this place; yet expresse in the Words, and usefull for our purpose, taken from the end of *Christs* respect to Sinners, or what He intends to the, who He respects and shewes Mercy to; Viz: To call them to Repentance; The meaning is to shew them Mercy, and it is to exprest in other Scriptures, as *1. Tim. 1. 16*. But heere it is exprest by *Calling to Repentance*, Because this is the Way & Meanes, by which he recovers them out of Misery, & brings them to *Happines*.

Call to Repentance; That is to effect Repentance; For others be called ineffectually, *Math. 22. 3*. He sent his Servants to Call them that were bidden to the Wedding, and they would not come, Verse. 14. For many are called, but few chosen, But as *Acts. 2. 39*. The Promise is to You & to your Children, and to all that are as far off; even as many as the Lord our God shall call. And *Rom 9. 24. 25*. He makes knowne the riches of Glory on the vessels of Mercy, even us whome he hath called, as he sayeth also in *Hosea*, I will call them my People, which were not my People.

Doctrines.

DOCTRINES.

1. The way by which *Christs* conveys Mercy on Sinners, Is by bringing them to Repentance.
Christ therefore is for the humbled, because he calls to repentance, which none need but the humbled.
2. Christ brings to Repentance, all them to whome he shewes Mercy.

This we see *Acts. 5. 31*. speaking of Christ; Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel & forgiveness of sinnes.

So

So *Isay* 59. 20. And the Redeemer shall come to Sion, & unto them that turne from transgression in Iacob, sayth the Lord. So *Rom*: 1. 1. 26. And so all I Israell shall be saved; And he quoteth that of *Isay*, and alters the Words thus, There shall come out of Sion the deliverer, and shall turne away ungodlynes from Iacob. So that Christ brings to repentance, all them to whome he shewes Mercy.

Question, What is Repentance?

Question.

For Answer, There are Two Words in Scripture by which it is exprest (as one well observes) One is as much as to say an *after greife* or *care*; A *greife* or *care* after doing some what; An other is an *after wisdome*, when seeing our error we are better advised and change our myndes. But sometimes *Repentance* is taken largely, and sometimes more strictly, sometimes for the whole worke, preparatiō & other of our turning to God; Sometimes onely for the preparative. *Math*: 21. 32. *Acts* 26. 20. Sometimes for the turning *Heb*: 6. 1. *Repentance from dead woorkes*, that is turning from them, and so I take it, its ment in our Text, because it speakes of *humbled Sinners*,

What is Repentance?

Answer.

Its a turning of the whole Man, in part from all Sinne to the whole Law of God, and so to God; The whole Man; His Iudgment & Affections, His Soule & Body; from Sinne, *Ier*. 26. 3 If they will hearken and turne every man from the evill of his wayes. And as from Sinne, so frō *Ezek*. 14. 6 all Sinne, *Psal*. 119. 128. Therefore I esteeme thy Precepts to be right I hate every false way; And so it is a turning to the Law of God, *2 Kings*. 17. 13. Turne ye from your evill wayes, and keepe my Commandements & my Statutes; *Psal*. 119. 59. I thought on my wayes, and turned my feete unto thy Testimonies.

E. 3

And

2. Tim. 2. 25. 26. And so it is a turning to God. Deut. 4. 30. If thou turne unto the Lord thy God &c. Acts. 26. 20. He shewed them, That they should repent & turne to God.

I. REASON.

1. Reason Because else they should not glorifie him, nor serve him, as his People, which all must doe, to whome he shewes Mercy, Luke. 1. 71. 72. 74. 75. That we should be saved from our enemies, To performe the mercy promised to our Fathers, and to remember his holy Covenant; That he would grant unto us, that we bring delivered out of the bands of our enemies might serve him without feare, In holynes & righteousness before him all the dayes of our Life;

Titus. 2. 14. Who gave himselfe for us that he might redeeme us from all iniquitie, and purifie to himselfe a peculiar People zealous of good Workes.

2. REASON.

2. Reason Because he is appointed for this use also, 1. Cor. 1. 30. He of God is made unto us Wisedome, & Righteousnes, & Sanctification and Redemption; In that this is also promised: Micha. 7. 19. He will turne againe, he will have compassion on us: he will subdue our iniquities, and thou wilt cast all their Sinnes into the depths of the Sea.

3. REASON.

3. Reason Because else it is not Mercy, for they are in Misery till they have Repentance, And it is a fruit and punishment of Adams sinne imputed, that they be so turned to Sinne from God, Therefore must be removed as well as guilt & other punishments, Acts. 30. It is called Repentance to words God. And Acts. 3. 19. Repent and be Converted; And Verse. 20. It is sayed God hath sent Christ to blesse you in turning everyone of you from his iniquities. Now followes the Uses briefly, from what hath beene sayed.

U S E S.

USES.

1. It being so, Hence see; That all ye that be nor brought to *Repentance*, as yet never had *Mercy by Christ*: Consider, are ye *Penitentiaries*? are your mindes changed, or no? doe ye *Workes meete for Repentance*? If not; Then as yet *Christ* hath not conveyed *Mercy* to you.

Vses.

1.

2. Hence learne & see, That if ye would have *Mercy by Christ*, then ye must come to *Repentance*; If thou art not willing to this, then art thou not *sifted for Christ*; Many please themselves with a *desire of Christ*, thinking he will *only save* the, but if he *save*, he will also *sacrifice*; He will not doe the one without the other, *He sanctifies all them whom he saves*, and *saves none but whom He sanctifies*; If he call you to *Life Eternall*, as in *1. Tim. 6. 12* *Lay hold on Eternall Life, where unto thou art also called*; He will call you to *Holynes*; *1. Thes. 4. 7.* *For God hath not called us to uncleannes, but unto Holynes*; And that, not in one, but in every particuler; therefore that, *Rom. 1. 6. 7.* *Among whom are ye also called of Iesus Christ, beloved of God & called to be saints*: And it is therefore called an *Holy Calling*; *2. Tim. 1. 9.* And till ye be willing to this, *repent*, you are not fitly prepared for Christ.

2.

But *You* that be willing to this and *would repent*, Ye must *first beleve*; *Beleeve & repent*; which that ye may doe, you must Consider the *free offer of Christ* (of which and to whome, I shall speake more after) you must *cease from Evill & doe Good*, as *Esay. 1. 16. 17.* This Christ calls ye to: And this *Wee*, who are *Christs Messengers*, also call Yee to.

As for you who are *Just persons*, and need noe *Repentance*, as *Luke, 13. 7.* That is, Its so in your owne esteeme,

esteem, *Christ* hath nothing to doe with you (In this way of *Mercy*) Nor we that are His *Messengers*, as yet. This in truth makes you to reject *Christ*, because he calls to *Repentance*: You must expect *Calling to Repentance*, when *Christ*, or his *Ministers* come; Therefore *John Baptist* calls to repentance, So *Christ*, *Math. 4. 17.* From that time *Iesus* began to preach & say. *Repent for the Kingdom of Heaven is at hand*; So his *Disciples* *Marke, 6. 12.* They preached That men should repent: And in *Acts 17. 30.* Now (say they) *God commandeth men every where to repent*: And *Acts. 26. 20.* They shewed that They should Repent & turne to God, and doe w^orkes meete for Repentance.

The Summe of all this Text is this; *Ye must be humbled thoroughly, and Sensible of your Sinfullnes. If you will have Mercy from Christ: And where Christ shewes Mercy, He brings to repent: And None be willing to have Christ, that be not willing to repent.*

U S E S.

1. *Regard, & Receive them, that would worke ye to Repentance, either Preachers or People. They goe Christs way to doe you good.*

2. *Be ye from hence Comforted, That doe Repent,*

F I N I S.

But for as much as I have said, I shall leave you to consider the free offer of Christ, of which and to whom, I shall speak more after you must be ready to receive it. This Christ calls ye to: And this Word, who are Christs Ministers, also call ye to.

As for you who are Just persons, and need not Repentance, as Luke 13. 9. That is, is so in your owne esteem,